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ABSTRACT

The purpose of this study was to identify and analyze some of the problems American Indian students confront in Minnesota colleges. Data was obtained by a closed questionnaire sent to 100 Indian students attending Minnesota colleges or universities. All questionnaires were mailed after the final quarter of the school term had begun. There was a 40% return. A significant finding was that the respondents felt they had poor academic preparation for college. Also, half the students felt they had fewer funds to attend college than their non-Indian counterparts. This financial problem, however, does not seem to be a problem unique to Indians. There were no significant problems which could be identified as distinctively "Indian." (FF)

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A STUDY OF THE PROBLEMS OF INDIAN STUDENTS IN SELECTED MINNESOTA COLLEGES

A Project Paper Presented to
Dr. Dennis C. Kraft of the Graduate Faculty
Northern State College
Aberdeen, South Dakota

In Partial Fulfillment
of the Requirements for the Degree
Master of Science in Education

by
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CHAPTER I

INTRODUCTION

The Bureau of Indian Affairs, Minneapolis Area Office, Branch of Education, subscribes wholeheartedly to the philosophy that Indian people possess the potential for pursuing and achieving the same goals and objectives as other citizens, when provided with adequate opportunities. Congressional edict directs the Bureau of Indian Affairs to provide educational services to Indians. Inasmuch as there are no Bureau-operated schools in the Minneapolis area, Indian students attend either public or private elementary and secondary schools within their respective states, unless for some unique situation a student may be attending an out-of-area Bureau boarding school.

The state of Minnesota, through legislative action, has committed itself to providing post-secondary education opportunities for the Indian people in addition to the elementary and secondary program offerings.

It is hoped that the following material can help educators in the field of Indian Education develop viable educational programs and realistic plans for meeting the needs of Minnesota's Indian youth.

I. THE PROBLEM

Statement of the problem. There is a considerable amount of literature on the American Indian, including studies and reports on the elementary and secondary educational levels. There has, on the other hand, been very limited study on the problems Indian students encounter on college and university campuses. It was the purpose of this study (1) to gather background data from Indian college students in Minnesota; (2) to attempt to identify some of the problems Indian college students confront; (3) to make recommendations and suggest ways for those who work in the field of Indian Education to be of some help in attacking and resolving such problems.

Importance of the study. The United States government, through the Bureau of Indian Affairs, is singular in its willingness to help the American Indian minority in preserving their own way of life while assisting them in securing the benefits of a modern industrial complex. Contemporary objectives of the Bureau of Indian Affairs are (1) to assist the Indian people in achieving a standard of living equal to the national average; (2) to extend and maintain a freedom of choice with regard to residency on or off the reservation; (3) to assure full participation in

the economic, social and political life of a modern America.[1]

Shortly before his election, President Richard M. Nixon addressed the National Congress of American Indians acknowledging that America's first inhabitants had been deprived of their ancestoral lands and reduced to the status of powerless wards of a confused Great White Father by unfair policies and demeaning paternalism.[2] Early in 1968, then Secretary of the Interior Stewart Udall implemented a program of self-determination through Indian partnership. The plan was to utilize the consortium of federal agencies rather than depending solely on the Department of the Interior.[3] This consortium was to eventually combine the efforts of the following federal departments: (1) Commerce, (2) Office of Economic Opportunity, (3) Housing and Urban Development, (4) Labor, (5) Agriculture, (6) Health, Education and Welfare, (7) Interior. This move indicated support from the federal agencies in programs affecting American Indians.

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[1] "The Bureau of Indian Affairs," Minneapolis Area, 1969, pp. 1-4.

[2] James W. Hoffman, "A Comeback for the Vanishing American?" Presbyterian Life, February 15, 1969, pp. 12-14.

[3] Stewart L. Udall, "BIA and the Indian," Greater Works, 9:8-12, August, 1968.

In this study an attempt was made to identify some available services and relate them to the spectrum of a collective educational effort in meeting the needs of American Indian college students in Minnesota.

II. METHODS AND PROCEDURES USED

The method of gaining data for this study was accomplished by the use of a closed questionnaire designed to reveal certain problems of Indian college students in Minnesota. Permission to conduct the study was granted by the Area Director of Education for the Bureau of Indian Affairs, Minneapolis Area. The questionnaires were sent to one hundred Indian students attending colleges or universities in Minnesota. A letter of explanation and a stamped, self-addressed envelope was enclosed to encourage easy and prompt response. All questionnaires were mailed after the final quarter of the school term had begun. A forty-eight per cent return was accomplished. The data collected were carefully tabulated and included in the following pages of this study.

III. DEFINITION OF TERMS USED

Indian. An Indian is an individual possessing a minimum of one-fourth degree of Indian blood or Indian ancestry. This determination is based upon official records.

Bureau of Indian Affairs. The Bureau of Indian Affairs is a branch of the Department of the Interior which exercises certain responsibilities for American Indians and native Alaskans. This Bureau is ofttimes called the BIA.

Minneapolis Area Office. The regional office of the BIA having trust responsibilities for certain Indian lands and programs in the states of Iowa, Michigan, Minnesota and Wisconsin is known as the Minneapolis Area Office.

Bureau boarding school. A Bureau boarding school is an elementary and/or secondary school operated and staffed by the Bureau of Indian Affairs for Indian students who for some educational or social reason need to be in such a boarding environment.

Minnesota Indian Scholarship Committee (MISC). The committee which evaluates applications from Indian students in Minnesota requesting financial assistance to attend post-secondary institutions of higher learning.

IV. DELIMITATION OF THE STUDY

In contradiction to popular belief, the American Indian is no longer the vanishing American since they are the fastest growing ethnic group in the United States. Viable Indian communities can be found in virtually every state of the union, despite various attempts and pressures

from the dominant society to assimilate all Indians into the mainstream of American life. From these communities come the young Indian college students. This study was confined to academic colleges and universities in the state of Minnesota known by the records in the Bureau of Indian Affairs Minneapolis Area Office to have an Indian enrollment.

CHAPTER II

REVIEW OF THE LITERATURE

Much has been written in regard to the plight of the American Indian; their educational drop-out and unemployment rates are but two such areas of attention. A brief summary of some of the work done on the problems closely related to this study will be cited here.

I. PRELIMINARY LITERATURE

Research indicates that one of the greatest problems facing American Indians today is the lack of trained leadership. Many Indian groups from across the country are composed almost entirely of people who lack prerequisite skills for facing and meeting the challenges posed by poverty, poor organization, rapid social change, and a sometimes indifferent Anglo-American community.[1] The recognition of the urgent needs in Indian education at all levels is almost a cliche. Indian people view their educational experience as one of chronic frustration. The schools are Anglo-dominated and focus around middle-class values.

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[1]Jack D. Forbes, "An American Indian University: A Proposal for Survival," Journal of American Indian Education, 5:1, January, 1966.

Indian people have this frustration manifested by books, articles, workshops and federally-sponsored programs about the culturally deprived or culturally disadvantaged.[2] It is difficult for Indian youth to develop a positive self-image when they are constantly reminded of and depicted as disadvantaged.

Although it is quite evident that Indian students are currently attending colleges and universities, a problem in higher education still exists. In fact, there are some tribal groups who have yet to have their first college-trained member.[3] While about 71 per cent of the youth from the general population graduate from high school, only 53 per cent of the Indian youths graduate. Even a greater disparity exists at the college level between the general population and the Indian youth. Although Indian pupils' academic achievement is somewhat higher than most minority groups, it is well below national norms.[4]

The American Indian has many opportunities and hopes for success and achievement. There may have been in the

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[2]H. Padfield, P. Hemingway and P. Greenfeld, "A Census and Analysis," Journal of American Indian Education, 6:1, October, 1966.

[3]Forbes, loc. cit.

[4]Charles N. Zellers, (A Prepared Statement), Education Dialogue, March, 1969.

past and in some cases today certain handicaps in the realization of their dreams and aspirations. In spite of these handicaps, a number of Indians have achieved distinction and greatness and have entered American society.[5] Such people have certainly heeded the words of the Sioux Chief Sitting Bull who is to have said:

> I have advised my people this way: When you find anything good in the white man's road, pick it up. When you find something that is bad, drop it and leave it alone![6]

Bryde quotes a poem written by a young Indian college student; the message parallels the thoughts of Sitting Bull:

> We shall learn all the devices the white man has.
> We shall handle his tools for ourselves.
> We shall master his machinery and his inventions,
> his skills, his medicines, his planning;
> But we'll retain our beauty
> AND STILL BE INDIAN.[7]

Bryde contends that by following the teachings of the above two quotes, the one from an early chief, the other from an Indian student, attitudes will be developed which will allow the contemporary Indian to be happy in the Indian and the non-Indian societies.[8] One such contemporary Indian

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[5]Francis McKinley, "What Are the New Horizons?" Journal of American Indian Education, 5:25, October, 1965.

[6]John F. Bryde, Acculturational Psychology, (Experimental Text, Bureau of Indian Affairs, 1967), Foreward.

[7]Ibid., p. 71.

[8]Ibid.

who has apparently influenced such thinking is the business manager of the Tulalip Tribe in the state of Washington. Wayne Williams is quoted by Bryant:

> I am not part Indian. I am an Indian who is part white. And that is of significance to me. I've felt this way all my life. My earliest recollections are of my grandparents telling me of my Indian heritage. I was always proud of being an Indian. I don't look Indian and this causes conflict to a certain extent. It was difficult until I was able to sort out in my mind who I am and to whose drumbeat I would march. I finally made peace with myself and with my role in life. My problem was relating certain ideas embodied in Christianity which run counter to some of the Indian cultural traditions.[9]

Although the above quotes come from different Indian people, each suggests a blending of the Indian and non-Indian cultures as being desirable.

II. LITERATURE ON INDIAN EDUCATION STUDIES

The American Indian high school graduate in the Southwest. The Southwest Cooperative Educational Laboratory, headed by Willard P. Bass, conducted a study of Indian high school students who were graduated in 1962 from federal, private, and public schools in six states in the Southwest. He found there were 691 graduates and arranged interviews with 384 of these. Of the total sample, which included students from Arizona, Nevada, New Mexico, Oklahoma,

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[9]Hilda Bryant, "The Problems of America's First Americans," The Congressional Record, Vol. 116, No. 21, February 18, 1970, H1038.

Southern Colorado and Southern Utah, 81 per cent claimed full-blooded Indian ancestry. For Oklahoma students only, the figure was 38 per cent.[10] The interviews were conducted in eighteen different states suggesting the great mobility of the Indian people. Bass discovered that in the Southwest, excluding Oklahoma, the Indian high school graduate is generally a full-blood Indian, lives on a reservation, is married, graduated from a public high school where Indians were in the majority, speaks the tribal language well, has some formal post-secondary training, is a skilled worker employed by the government, and considers himself successful.[11]

In portraying the Oklahoma Indian graduate, Bass described them as married, graduated from a public high school, having post-secondary training, a skilled worker, and successful. But, the Oklahoma graduate is of partial Indian ancestry, does not live on a reservation, attended a school where Indians were in the minority, speaks his tribal language poorly or not at all, and is employed by private industry.[12]

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[10]Willard P. Bass, "The American Indian High School Graduate in the Southwest," (Albuquerque: Southwest Cooperative Educational Laboratory, Inc., 1969), pp. 1-9.

[11]Ibid., p. 65.

[12]Ibid.

Bass' study revealed that about three-fourths of the graduates continued academic or vocational programs after high school. Of those who did continue, over two-thirds completed a post-high school program. Many of the completions were accomplished following a discontinuance or an interruption of the program for some reason, when it was found that program completions would enhance their employment opportunities. The greater majority of program entries and completions were in the vocational-technical fields. While 44 per cent completed voc-tech programs only 7 per cent completed college. The percentage of graduates of schools in which Indians were a minority who went to college was nearly twice as large, and college completions nearly four times as large, as compared to graduates of schools where Indians were in a majority.[13]

The American Indian high school graduate in the Northwest. The Northwest Regional Educational Laboratory, under the direction of Alphonse D. Selinger, studied the training and vocational development of about 50 per cent or 287 of the American Indian high school graduates of 1962 from the six-state region of Oregon, Washington, Idaho, Montana, North Dakota and South Dakota. Interviews were conducted in thirteen states with the largest concentration

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[13]Ibid., pp. 66-70.

of graduates in South Dakota and the smallest in Idaho. It was found that there was no great differences in the percentages of those with varying degrees of Indian blood and their inclination to continue or discontinue formal education beyond high school, except by those students who were one-fourth degree or less of Indian blood. Of the 287 students, eighty-three were full-blooded; seventy-seven were between three-fourths and full; 107 were from one-half to three-quarters; ninety-five were from one-fourth to one-half degree.[14] Selinger found that about 70 per cent of the students continued their academic or training programs following graduation. Although this figure appears high, the drop-out rate of 50 per cent of the students in this region must be considered. About half of the students who entered post-secondary programs completed them and even then many students did not complete the program they initially entered. Again, the vocational-technical programs heavily outweighed the academic program completions. Many of the students accepted employment unrelated to their training because they preferred to live on or near their home reservation where diversified employment opportunities were limited.[15]

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[14]Alphonse D. Selinger, "The American Indian Graduate: After High School, What?" (Portland: Northwest Regional Educational Laboratory, Inc., 1968), pp. 1-36.

[15]Ibid., pp. 78-79.

The prime source of encouragement for these students to continue a formal education program was the parents. Teachers ranked second and the encouragement students received from their peer group was negligible. Some of the recommendations the graduates would seek in the schools they attended consisted of better-trained teachers and higher academic standards, reflecting an awareness of the low expectancy prejudice.[16]

The American Indian student in BIA schools. The studies conducted by both the Northwest and Southwest Educational Laboratories prompted the Bureau of Indian Affairs to further study the feasibility of applying system analysis and social science research methods to compensatory education. Abt Associates Inc,[17] out of Cambridge, Massachusetts became a Bureau partner in 1968 to develop a means for increasing both the effectiveness and the efficiency of the education of American Indians.

This study was restricted to schools operated by the BIA and Abt staff members visited thirty of the Bureau's 250 schools. It was concluded that most BIA schools are no better or worse than the average American rural and small-town elementary and secondary schools. Indian students were

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[16] Ibid., pp. 81-82.

[17] Dr. Clark C. Abt, et. al., "System Analysis, Program Development, and Cost-Effectiveness Modeling of Indian Education for the Bureau of Indian Affairs," (Cambridge: Abt Associates Inc., 1969), Volume I, pp. 3-14.

found to be over two years behind their non-Indian peers in academic achievement, have twice the drop-out rate, and enter and graduate from college in much smaller percentages. The main barriers to the attainment of educational goals were determined to be geographic and cultural isolation, rural poverty, inadequate instruction and counseling, and problems of school management and administration. While only one administrator of the thirty-five interviewed was concerned primarily with the academic achievement, about 75 per cent of the students said they wanted to go to college. Roughly 30 per cent of these indicated technical college, while the remainder wanted to attend a regular four-year college. Less than 20 per cent of those who were interviewed wanted to end their education upon completion of high school.[18]

In comparing educational realities in general, Abt cited the average number of years of schooling for Indians at 8 years compared to 10.6 years for the average non-Indian. Other statistics presented by the study showed that only about 60 per cent of BIA high school students graduated while 78 per cent of the non-Indian population completed a secondary program. About 50 per cent of the non-Indian students enter college compared to only some 13 per cent of the BIA school students. Of the few Indian students who do

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[18] Ibid., pp. 1–12.

enter college, only 3 per cent graduate and while 8 per cent of non-Indian students complete masters' degree programs, less than 1 per cent of the BIA high school graduates complete this collegiate level.[19]

The Sioux Indian goes to college. In 1957, interviews were conducted with seventy-two Indian students in South Dakota colleges. Artichoker and Palmer[20] reported that the interviewees felt their Indian ancestry did not pose serious problems and that the students showed pride in their ancestry and that discrimination and prejudice in the college atmosphere was practically non-existent. However, they did report that, of the special problem areas of the Indian college student in South Dakota, those of greatest significance were (1) poor academic preparation, (2) lack of finances for personal items, (3) inability to relate to the future, (4) concern about family and religious matters.[21]

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[19]Ibid., pp. 17-19.

[20]John Artichoker, Jr., and Neil M. Palmer, The Sioux Indian Goes to College, (Pierre: State Department of Public Instruction, March, 1959), pp. 15-20.

[21]Ibid., pp. 33.

III. LITERATURE ON THE MINNESOTA INDIAN SCHOLARSHIP COMMITTEE

Under the authority of Section II, 48 Statute 986, United States Code 471, and the Code of Federal Regulations, Title 25--Indians, Section 32.1, Appropriations for loans and grants, the Bureau of Indian Affairs may give financial aid to students of one-fourth or more degree of Indian blood to enable their attendance at accredited institutions of higher learning. Priority consideration is given to those Indian students whose residence is within the exterior boundaries of Indian reservations, trust or restricted lands, under the jurisdiction of the BIA. After the needs of students meeting these eligibility requirements have been met, otherwise eligible candidates may be considered.[22]

In 1955, the Legislature of the state of Minnesota enacted a law, H. F. No. 838, Chapter 613, to provide scholarships for Indian students to attend accredited or approved colleges or business, technical or vocational schools. Consideration for financial assistance for this source is given to any Indian student in Minnesota who has

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[22]Code of Federal Regulations, Title 25--Indians, Subchapter E--Education, Part 32 (Washington: Government Printing Office, Revised 1970), p. 52.

one-fourth or more degree of Indian blood and has the capabilities to profit from appropriate courses in approved schools.[23]

In 1957, these separate Bureau-State of Minnesota programs were joined for operational benefit, since the eligibility requirements and program objectives are so compatible. Because Section 2 of the above referenced Minnesota State Indian Scholarship law requires the action of the Minnesota Indian Scholarship Committee, BIA scholarship applications are processed through the same committee. It was in this fashion that this jointly-sponsored MISC evolved. To assure an effective practical plan to coordinate the function of the scholarship program, the Guidance Consultant for Indian Education out of the State Department of Education office at Bemidji became the primary contact for students wishing to be considered for either of these grant opportunities. Tribal funds, for eligible students of less than one-fourth degree Indian blood, also were pooled with the State and BIA resource. Student applications are evaluated at monthly meetings of the MISC. This committee allows for a membership of fifteen and consists of

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[23]E. F. Mittelholtz and Will Antell, "Annual Report 1968-69 Indian Scholarship Program, Higher Education, Guidance Services," Indian Education in Minnesota (St. Paul: State Department of Education, October, 1969), p. 1.

representatives from the BIA, state of Minnesota, Indian delegates from the reservation and urban areas, and interested lay citizens.

Since the joint program's inception in 1957, the amount of funds appropriated by the state has grown from $7500 to $60,000 for the current 1969-1970 year. BIA funds have grown from $5,000 to $114,500 during the same period, while contributions made by the Minnesota Chippewa Tribe have increased from $3500 in 1959 to $9200 for this current year. More than one hundred Indian students under MISC sponsorship graduated with a four-year degree and a number of these either have an advanced degree or are working toward one.[24]

During these intervening years, seventy-two public and private high schools were contacted annually regarding Indian students. In 1967, 193 Indian students graduated from these high schools while in 1969 there were 258 graduates. This compares with only eight Indian graduates in 1945. Thirty-two of the 1969 graduates had completed their secondary education at thirteen Minneapolis public schools.[25]

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[24] Ibid., pp. 2-8.

[25] Ibid.

At the time of this writing, the Minnesota State Department of Education was canvassing the entire state in an attempt to identify school districts enrolling Indian students. This state-wide effort will undoubtedly reveal a vast increase in the number of schools educating Indian youngsters and youth and should be helpful to those people working with the Indian people in Minnesota.

IV. LITERATURE ON HIGHER EDUCATION OPPORTUNITIES

Reference has already been made to the state, BIA and Tribal scholarship programs. But, recent financial aid programs provided by the United States Department of Health, Education and Welfare have made it possible for the scholarship committee to be much more flexible in their administration of the program.

On September 15, 1969, the United States Office of Education announced that scholarship and loan funds provided by the BIA were eligible for matching educational opportunity grants provided by the United States Office. Heretofore, such was considered illegal.[26]

Until recently Indian veterans eligible for GI benefits were prohibited from using the Bureau's scholarship

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[26]United States Department of Health, Education and Welfare, Office of Education, Administrative Memorandum No. 1-70, September 15, 1969.

program due to an interpretation by the Veteran's Administration that to do so would be viewed as duplicating Federal funds. By memorandum, from the Bureau's office in Albuquerque, New Mexico, it was announced that the United States Congress had passed Public Law 91-219 which amended earlier legislation on education assistance for veterans.[27] It was determined that Indian veterans are eligible to apply for supplemental grants from the BIA, even though they may be under the sponsorship of the Veterans Educational Benefits Program.

The United States Office of Education, in addition to the aforementioned educational opportunity grant (EOG), provides other financial opportunity programs. Most student financial aids are based on the need of the individual. The amount received by an eligible student is based on family financial status which is determined by a need analysis form required by the gaining college. Students are usually requested to submit a Parent's Confidential Statement to the College Scholarship Service in Evanstan, Illinois for an unbiased financial need determination. The three most popular United States Office of Education programs used in Minnesota by Indian students are the Educational Opportunity

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[27]United States Department of the Interior, BIA, Memorandum, Higher Education Program, Veteran Status, May 12, 1970.

Grant (EOG), National Defense Student Loan (NDSL), and the Work-Study Program. Frequently a student is awarded a combination of financial assistance funds to meet all the needs as determined by the college. Such combined awards are known as a "financial aids package."

CHAPTER III

THE QUESTIONNAIRE RESULTS

This portion of the study presents some of the data gleaned from the questionnaire which was designed to reveal certain problems of Indian students in college. The following topic areas were included: (1) background information, (2) languages spoken, (3) decision on going to college, (4) transition from home to college, (5) high school training, (6) personal problems, (7) finances, and (8) general. Some of the students responded with multiple answers to some of the questions while others could not or would not respond to certain questions.

I. BACKGROUND INFORMATION

The ages of the students ranged from eighteen to forty-nine with the average age being twenty-one. Almost 40 per cent of the students were at age nineteen and 64 per cent of the total were under twenty-one years old. The distribution of the Indian students by sex was practically one-to-one. Twenty-six males and twenty-two females responded. Three male students indicated they were veterans and only eight of the respondents were married.

The twenty institutions of higher learning in which these students were pursuing their occupational and vocational objectives were found to be as follows:

School	Frequency	Number of Students
State Junior Colleges	8	12
Private Colleges	5	8
State Colleges	5	20
Universities	2	8

Twenty-four of the respondents claimed freshman or first-year status; another 25 per cent indicated the second year, and of the remaining students, eight were juniors and four claimed fourth year status. Eight students, four freshmen and four junior college sophomores, were undecided about a major field. Sociology and elementary education were selected by eight and seven students respectively and seven were seeking psychology minors. Apart from these, there was no area of study with more than four responses.

Intermarriage between the Indian and the non-Indian was evidenced by only three respondents indicating full-blooded Indian ancestry while 44 per cent of the students indicated their Indian blood degree to be less than one-half. Eleven mothers of students were over one-half degree with five being full-blooded and sixteen fathers of students were over one-half degree and seven were full-blooded Indian.

TABLE I

RESPONDING INDIAN STUDENTS IN SELECTED MINNESOTA COLLEGES BY DEGREE OF INDIAN BLOOD

Degree	Number	Percentage
One-fourth or more	21	44
One-half or more	14	29
Three-fourths or more	7	15
Full	3	6
No response	3	6
Total number of responses	40	100

Of the forty-eight students who participated in this study, there were thirty-eight Chippewa, two Sioux, two Winnebago, and one Eskimo. Five students did not answer this question. In addition to reservations in Minnesota, there was representation from the states of Alaska, Nebraska, North Dakota, South Dakota and Wisconsin.

The median years of education for mothers of the respondents was ten years while the median for the fathers was eight years. While the education level for the fathers was near the national average for all Indian people, the level for the mothers was a little over one year higher than the average.

A frequent assumption is that the more formal education or training completed by parents, the more value parents place on education. Fifty-four per cent of the respondents said they received encouragement from the parents to continue in school.

TABLE II

LEVELS OF EDUCATION COMPLETED BY PARENTS OF RESPONDING INDIAN STUDENTS IN SELECTED MINNESOTA COLLEGES

	Grade 8 or Less	Some High School	Completed High School	Some College	Completed College	Unknown
Mother	14	16	12	1	0	5
Father	21	8	5	4	1	9

II. LANGUAGES SPOKEN

Social scientists contend that individuals who know and use a particular language generally share the ideas and values that go along with that language. Of the respondents, six spoke an Indian language and five of those six spoke Indian before learning English. Two of the six bilingual respondents felt speaking Indian made it difficult for them to express themselves adequately in English. Three students came from homes where the Indian language was spoken in

preference to English, even though all of the respondents' parents spoke English with nineteen fathers and twenty mothers able to speak both languages. In response to the question on whether their college marks in English were "C" or better, over three-fourths of the respondents indicated they were achieving such marks. Nine respondents indicated they had studied a foreign language in high school.

III. DECISION ON GOING TO COLLEGE

In asking at which point in life the student decided to go to college, the following occurred:

Time when decision was made	Number	Per cent
Before 8th grade	13	27
During 9th grade	4	8
During 10th grade	6	13
During 11th grade	4	8
During 12th grade	7	15
After leaving high school	14	29

Twenty-seven per cent said their decision to go to college was made before they entered the eighth grade and another 29 per cent indicated it wasn't until after they had been graduated that the decision was made.

When responding to the question of who most influenced the decision to go to college twenty-six said their parents

were the prime influence. Surprisingly, only one student indicated a teacher had encouraged and influenced her decision; three were influenced by a friend, two by athletics, one by the clergy and fifteen students gave a variety of factors ranging from self-influence and determination to encouragement from a husband.

IV. TRANSITION FROM HOME

When breaking down the responses as to whether they found it difficult to remain in college, eighteen students gave lack of finances as the main reason. Five said that a lack of friends and the change in social activity made it difficult for them to stay in school; four were subject to homesickness and three found it hard to remain because this was their first experience away from home. Poor study habits, family problems, and indecision on field of study were other reasons given which caused difficulties in their remaining in college. Ten students felt they had no real problems staying in school.

The question on the frequency the students received mail from their parents caused the following results:

Frequency	Number	Frequency	Number
Weekly	15	Monthly	6
Every other week	6	Never	9

With almost one-third of the parents writing to the students on a weekly basis, it is evident that many parents are interested in how well the students are doing. The students, however, felt that parents were writing frequently enough as is indicated by the fact that only 19 per cent of the respondents wished their parents would write more often.

The question of student attitude toward living on a reservation before they started college caused the following results:

Attitude	Number	Per cent
A good place to live	9	19
Did not make much difference	10	21
Not a good place to live	18	37
No response	11	23

When responding to the question on their present attitude about living on a reservation, the breakdown resulted in this pattern:

Attitude	Number	Per cent
A good place to live	11	23
Did not make much difference	8	17
Not a good place to live	21	44
No response	8	16

While 19 per cent felt a reservation was a good place to live before they started college, 23 per cent responded favorably toward reservation living after they had enrolled in college. However, as indicated in the above scale on present attitudes, 43 per cent of the respondents said reservations were not a good place to live as compared to 37 per cent prior to college matriculation.

Seven students were uncertain whether they would choose reservation living after completing college and a like number did not respond. Thirty-one indicated they would not make their home on the reservation following the completion of their programs and three students felt they would live on a reservation after finishing college.

V. HIGH SCHOOL PREPARATION

One of the concerns considered relevant to the amount or degree of college success is the adequacy of the prior training a student has had. Table III, located on page 31, represents the results of the students' responses on the question of the adequacy of their high school education in specific areas. The table indicates that 44 per cent of the students felt the high schools from which they were graduated offered an adequate vocational program.

On the question of whether the high school had helped the student decide on a vocational or professional goal,

48 per cent responded affirmatively. About 56 per cent said their high school had prepared them in registering for college but only about 35 per cent said their high schools were helpful in gearing them for college or campus living. Ten per cent indicated the school from which they were graduated provided them with information on budgeting of funds.

TABLE III

ADEQUACY OF HIGH SCHOOL EDUCATION FOR RESPONDING INDIAN COLLEGE STUDENTS IN SELECTED MINNESOTA COLLEGES

Course	Number	Per cent
Mathematics	32	67
Science	30	62
English	28	58
Social Studies	31	64
Home Economics	26	54
Vocational	21	44
Other	5	10

VI. PERSONAL PROBLEMS

Of the forty-seven who responded to the question on whether they had any personal problems at the time of

response, twenty-one said they did have problems. Sixty-nine per cent of the students felt there was someone at the college with whom they could discuss a problem. Over half of these responding Minnesota Indian college students preferred discussing personal problems with their friends. Parents, counselors, and others as siblings, fiances, spouses, received an equal distribution of six responses each.

Emotional problems were also preferred to be discussed with friends as was indicated by 40 per cent of the respondents. Twenty-one per cent felt more comfortable discussing emotional problems with others which included siblings, fiances, spouses, doctors and psychiatrists. Parents received 19 per cent of the responses.

When it came to preference in discussing a vocational problem twenty-eight of the forty-seven or about 60 per cent of the students who responded said they would prefer such discussion to be with a counselor. Parents again came in second with 19 per cent of the responses.

About 79 per cent of the respondents felt they were receiving adequate guidance and counseling in their present college setting. But, 82 per cent, or thirty-seven of the forty-five students who answered the question, said they would appreciate personal visitations by scholarship committee representatives during the school year to discuss any problems they might have.

VII. FINANCES

Four basic questions relating to finances were asked. They included the elements of source, comparison to non-Indian student financing, parental contribution, and adequacy of funds.

The federal (BIA) grant received the greatest number of responses followed by the Minnesota Indian Scholarship Committee, College financial aids and then parents. The total number of responses in this section may not appear compatible to or consistent with previous figures on other items due to the fact that a number of students were being assisted financially from more than one funding agency as shown in table IV, located on page 34.

Of significance in the table on page 34 is the fact that college financial aids were being utilized by 19 respondents. Since such funds may be utilized for personal items, the significance is amplified.

While twenty-four of the forty-eight respondents felt they had less money than their non-Indian counterparts, an almost exact number, twenty-three, felt they had about the same amount of money. Only one Indian student felt he had more money than his non-Indian counterpart.

TABLE IV

SOURCES OF FUNDING FOR RESPONDING INDIAN STUDENTS IN SELECTED MINNESOTA COLLEGES

Source	Frequency
Parents	13
Relatives	0
Veteran's benefits	0
Tribal loan	1
Federal loan	2
Tribal grant	6
Federal (BIA) grant	41
Vocational-Rehabilitation	0
M. I. S. C.	25
College financial aids	19

When asked what part of their financial costs were provided by their parents, the distribution of responses can be shown thusly:

Parent contribution	Number
All	0
Most	2*
Some	4
Little	11
None	31

*One response indicated financial assistance from the spouse.

As indicated above, almost 65 per cent of the respondents receive no financial assistance from their parents.

Responding to the seven items for which the students felt they had adequate funding caused the following distribution:

Item	Number	Per cent
Tuition	43	90
Room and board	29	60
Books and supplies	35	73
Health insurance	27	56
Clothing	8	17
Spending money	9	19
Transportation	11	23

Two respondents felt they had adequate funding to meet their needs in each of the seven items. Two other students felt their funding was adequate for each item except transportation and clothing.

Forty-four students answered the question on whether they felt it advantageous in being an Indian. Half of them (twenty-two) felt the educational opportunities available to them made being an Indian advantageous. Another 30 per cent felt the Indian heritage made them feel proud to be an Indian. One respondent wished for more Indian blood. Only

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five respondents felt it disadvantageous in being Indian and the explanations given were racial discrimination, ignorance of the non-Indian (about Indians), and struggle of a minority people.

When asked how the high school could have better prepared them for college life ten of the forty respondents felt their schools should have stressed college and/or academic programs; eight said their high schools needed to improve the guidance and counseling programs; six indicated emphasis on study habits needed attention; one student felt expanded vocational course offerings would have been beneficial. Only six of the respondents were of the opinion that their high schools had prepared them adequately for college life.

The following illustration, in frequency of occurrence, shows the primary reasons given by thirty-one respondents to the question of why some of their friends had withdrawn from college prior to the completion of their program:

Reason	Number
Academic	9
Financial	8
Social adjustment	7
Marriage	6
Military	1

Of the nine withdrawals for academic reasons, only four were for academic failures; the other academic reasons for withdrawals indicated that the students were not academically prepared and the studies demanded too much.

However, since the primary responsibility for each individual is the parent, continued motivation from the home, school, community and Indian tribe to seek educational opportunities beyond high school, is of utmost importance. Through a maximum coordinated effort of the various people and agencies involved, it would seem that many of the problems faced by Indian college students in Minnesota may be solved.

CHAPTER IV

SUMMARY AND CONCLUSIONS

This study was undertaken for the purpose of attempting to identify and analyze some of the problems Indian students confront in Minnesota colleges. It was hoped that, following the analysis of the data collected, the results might reveal some ways these identified problems might be solved.

A significant finding in this study was that the respondents felt they had poor academic preparation for college. This fact might suggest that elementary and secondary schools with Indian enrollments review and evaluate their curricula so that the needs of these students who want to go to college can be met. Educational authorities recommend that students be given a program which meets individual needs.

Also significant was the fact that half of the students who responded felt they had fewer funds to attend college than did their non-Indian counterparts. The greatest financial need was for clothing, spending money, and transportation. Inasmuch as half of the respondents were freshmen, the greatest need seemed to be for clothing. Until families, individual students, or the Minnesota Indian

Scholarship Committee can obtain the funds for such personal items this need will continue to exist. Most college students, regardless of their ethnic background, have problems in getting enough money for all of their needs. The financial problem for the Indian college students in this study does not seem to be a problem unique to Indians.

There were no significant problems which could be identified to be distinctively "Indian." But, it is noteworthy that, even though most of the respondents felt there was someone at their school with whom they could discuss problems they would appreciate personal visitations by members of the scholarship committee. This might suggest that a general orientation and college preparatory summer institute for college-bound Indian youth would be helpful in preliminary stages toward favorable adjustment to college campus living.

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APPENDIX

QUESTIONNAIRE

BACKGROUND INFORMATION Degree of Indian blood_____

Age_____ Sex_____ Tribal Affiliation_____

Home Reservation_____ Year in college_____

Name of college_____ Major(s)_____

Minor(s)_____ Marital Status_____

Are you a veteran?_____

Mark (x) the types of school attended and circle grades attended in each

___Federal (BIA) 1 2 3 4 5 6 7 8 9 10 11 12

___Church (Sectarian) 1 2 3 4 5 6 7 8 9 10 11 12

___Public 1 2 3 4 5 6 7 8 9 10 11 12

From what elementary school did you graduate?_____

_____ From what secondary school did you graduate?_____

Mother's degree of Indian blood_____ Father's degree of Indian blood_____ What grade did mother complete?_____ What grade did father complete?_____

* *

CIRCLE THE ANSWER THAT BEST DESCRIBES YOU

LANGUAGES SPOKEN

1. Do you speak an Indian language? Yes No
   (a) Did you speak Indian before learning English? Yes No

(b) Do you think speaking Indian makes it difficult for you to express yourself adequately in English? Yes No

2. Does your father speak Indian? Yes No
3. Does your father speak English? Yes No
4. Does your mother speak Indian? Yes No
5. Does your mother speak English? Yes No
6. Is Indian spoken in the home in preference to English? Yes No
7. Do your college marks in English average "C" or better? Yes No
8. Did you study a foreign language in high school? Yes No

DECISION ON GOING TO COLLEGE (Check one)

9. In what year of school did you decide to go to college?
___(a) Before the eighth grade.
___(b) During the ninth grade.
___(c) During the tenth grade.
___(d) During the eleventh grade.
___(e) During the twelfth grade.
___(f) After leaving high school.

10. My decision on going to college was most influenced by:
___(a) My parents.
___(b) A teacher.
___(c) A friend.
___(d) Athletics.
___(e) Clergy (Priest, Minister, etc.).
___(f) Other (please identify).

TRANSITION FROM HOME TO COLLEGE

11. Do you find it difficult for you to remain in college because of:
(a) Homesickness Yes No
(b) First experience away from home Yes No
(c) Lack of finances Yes No
(d) Lack of friends and change in social activity Yes No
(e) Other Yes No

12. How often do you receive mail from your parents? (Check one)
___(a) Weekly.
___(b) Every other week.
___(c) Monthly.
___(d) Never.

13. Do you wish your parents would write more often? Yes No

14. What was your attitude toward living on a reservation before you started college? (Check one)
___(a) A good place to live.
___(b) Did not make much difference.
___(c) Not a good place to live.

15. What is your present attitude about living on a reservation? (Check one)
___(a) A good place to live.
___(b) Does not make much difference.
___(c) Not a good place to live.

16. Do you feel you will make your home on the reservation after finishing college? Yes No

HIGH SCHOOL TRAINING

17. Do you feel your high school education was adequate in:
(a) Mathematics Yes No
(b) Science Yes No
(c) English Yes No
(d) Social Studies Yes No
(e) Home Economics Yes No
(f) Vocational Yes No
(g) Other (please identify) Yes No
_____

18. Was your high school helpful in providing you with any information on:
(a) Helping you decide on a vocational or professional goal. Yes No
(b) Registering in college Yes No
(c) College or campus living Yes No
(d) Budgeting of funds Yes No

PERSONAL PROBLEMS

19. Do you have any personal problems at this time? Yes No

20. Do you feel there is someone at the college with whom you can discuss a problem? Yes No

21. With whom do you prefer discussing a personal problem? (Check one)
___(a) A friend.
___(b) Parents.
___(c) Minister or Priest.
___(d) A counselor.
___(e) Other (please identify) _____

22. With whom do you prefer discussing an emotional problem? (Check one)
___(a) A friend.
___(b) Parents.
___(c) Minister or Priest.
___(d) A counselor.
___(e) Other (please identify) _____

23. With whom do you prefer discussing a vocational problem? (Check one)
___(a) A friend.
___(b) Parents.
___(c) Minister or Priest.
___(d) A counselor.
___(e) Other (please identify) _____

24. Do you feel you are receiving adequate guidance and counseling in your college setting? Yes No

25. Would you appreciate personal visitations by Bureau and State scholarship representatives during the school year to discuss <u>any</u> problems you might have? Yes No

<u>FINANCES</u>

26. Do you receive financial assistance from: (Check each source)
___(a) Your parents.
___(b) Your relatives.
___(c) Veteran's Benefits (i.e. GI Bill, etc.).
___(d) Tribal Loan (you must repay).
___(e) Federal Loan (you must repay).
___(f) Tribal grant.
___(g) Federal grant (BIA).
___(h) Vocational Rehabilitation.
___(i) Minnesota Indian Scholarship Committee (MISC).
___(j) College financial aids (EOG, NDSL, etc.)

27. In comparison to other students (non-Indian), do you feel you have: (Check one)
___(a) More money.
___(b) Less money.
___(c) About the same amount of money.

28. What part of the financial costs are provided by your parents? (Check one)
___(a) All
___(b) Most
___(c) Some
___(d) Little
___(e) None

29. In the following list, mark each item for which you feel you have adequate funds.
___(a) Tuition
___(b) Room and board
___(c) Books and supplies
___(d) Health insurance
___(e) Clothing
___(f) Spending money
___(g) Transportation

30. Do you feel it is to your advantage in being an Indian? Explain.

31. How could the high school have better prepared you for college life?

32. Have any of your friends withdrawn from college before they graduated? If they have, what were some of the reasons given for leaving before completion of their programs?

(a)

(b)

(c)

33. Would you like to have a copy of the final study report? Yes No

34. Please return the completed questionnaire to:
Mr. Raymond R. Wolf
831 Second Avenue South
Minneapolis, Minnesota 55402